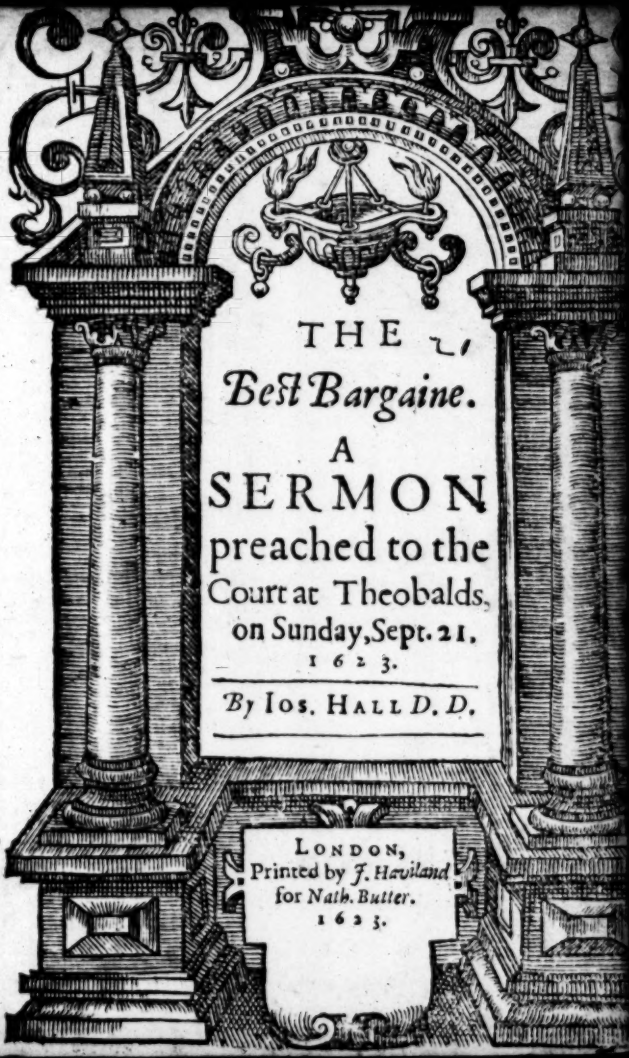

THE Best Bargaine.

A SERMON preached to the Court at Theobalds, on Sunday, Sept. 21. 1623.

By Ios. HALL D. D.

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TO THE RIGHT Honorable WILLIAM Earle of *Pembroke*, Lord High *Chamberlaine*; CHANCELLOVR of the Vniuerſitie of *Oxford*; One of his MAIESTIES moſt Honorable Priuy Counſell.

RIGHT HONORABLE,

LEt it pleaſe you to receiue from the Preſſe what you vouchſafed to require from my pen: Vnworthy I confeſſe either of the publike light, or the beames of your

Honours iudicious eies; yet ſuch as (beſides the motiue of common importunity) I eaſily apprehended might be not a little vſefull for the times; which, if euer, require quickning: Neither is it to no purpoſe that the world ſhould ſee in what ſtile wee ſpeake to the Court, not without acceptation. This, and what euer ſeruice I may be capable of, are iuſtly deuoted to your Lordſhip, whom all good hearts follow with true Honour, as the great Patron of learning, the ſincere friend of Religion, and rich purchaſer of Truth. The God of Heauen adde to the number of ſuch Peeres, and to the meaſure of your Lo: graces and happineſſe.

Your Honors in all humble
and faithfull obſeruance,

IOS: HALL.

THE BEST Bargaine.

PROV. 23. 23.

Buy the Truth, and ſell it not.

THE ſubiect of my Text is a *Bargaine*, and *Sale*. A bargaine enioyned, a ſale forbidden: and the ſubiect of both bargaine and ſale, is *Truth*; A bargaine able to make vs all rich; a

sale able to make any of vs misera-
ble; *Buy the Truth, and sell it not*; A
sentence of short sound, but large
extent; the words are but seuen
syllables, an easie load for our me-
mories, the matter is a world of
worke; a long taske for our liues.
And first, let me call you to this
Mart, which holds both now, and
euer; If ye loue your selues be ye
customers at this shop of heauen;
Buy the Truth.

In euery bargaine there is *merx*,
and *mercatura*; the commoditie,
and the match; The commoditie
to bee bought is the Truth; the
match made for this commoditie,
is *Buying*, *Buy the Truth.* An ill
Iudge may put a good Interrogato-
rie; yet it was a question too good
for the mouth of a Pilate, *What is*
Truth?

Truth? The ſchooles haue wearied themſelues in the ſolution; To what purpoſe ſhould I reade a Metaphyſicall Lecture to Courtiers? Truth is as Time, one in all; yet, as Time, though but one, is diſtinguiſhed into paſt, preſent, future, and euery thing hath a Time of it owne; ſo is Truth variouſly diſtinguiſhed, according to the ſubiects wherein it is; This is *Anſelmes*, cited by *Aquinas*; I had rather ſay, Truth is as light: (*Send forth thy Truth, and thy light*, ſaith the Pſalmiſt) which (though but one in all) yet there is one light of the Sunne, another of the Moone, another of the Starres, another of this lower ayre: There is an eſſentiall, and cauſall Truth in the Diuine vnderſtanding, which the ſchooles call

Primo-

Primo-primam; This will not bee sold, cannot be bought; God will not part with it, the world is not worth it; This Truth is as the Light in the body of the Sunne. There is an intrinsecall or formall truth in things truly existing; For, *Being* and *True* are conuertible; and Saint *Austen* rightly defines *Verum est illud quod est*; All this created Truth in things, is deriued exemplarily, and causally, from that increated Truth of God; this the schooles call *Secundo-primam*; and it is as the light of the Sun-beames, cast vpon the Moone, and Starres. There is an extrinsecall, or secondary truth of propositions following vpon, and conformable to the truth of the things expressed: thus, *Verum* is no other than *Esse declara-*

declaratiuum, as *Hilarie*; And this Truth, being in the thing it ſelfe ſubiectiuely, in words expreſſiuely, in the minde of man terminatiuely, preſuppoſeth a double conformitie or adequation; Both of the vnderſtanding to the matter conceiued; and of the words to the vnderſtanding; ſo as Truth is when we ſpeake as we thinke, and thinke as it is; And this Truth is as the light diffuſed from thoſe heauenly bodies, to the Region of this lower ayre; This is the Truth we are called to *Buy*: But this deriuatiue and relatiue Truth, whether in the minde, or in the mouth, hath much multiplicitie, according to the matter either conceiued, or vttered; There is a Theologicall Truth, there is a naturall,

there

there is a morall, there is a ciuill; All these must bee deare bought; but the best at the highest rate, which is Theologicall, or diuine; whether in the principles, or necessary conclusions; The principles of diuine Truth are *Scriptura veritatis*, *Dan.* 10. The Law of Truth, *Mal.* 2. The word of Truth, 2. *Cor.* 6. The necessary conclusions are they, which vpon irrefragable inferences are deduced from those holy grounds: Shortly then, euery parcell of Diuine Truth, whether laid downe in Scripture, or drawne necessarily from Scripture, is this *Mercimonium sacrum*, which wee are bidden to *Buy*; *Buy the Truth*.

This is the commoditie; The match is, *Buy*; that is, Beat the price,

price, and pay it. Buy it; Of whom? For what? Of whom, but of the owner, of the Maker?

The owner; It is *Veritas Domini*, Gods Truth, *Psal.* 117. His stile is, the *Lord God of Truth*, *Psal.* 31. The Maker; *The workes of his hand are truth, and iudgement*, *Psal.* 111. And if any vsurping spirit of error shall haue made a free-bootie of Truth, and shall with-hold it in vnrighteousnesse, we must redeeme it out of his hands with the highest ransome.

What is the price? That is the maine thing in buying; For, Buying is no other than *pactio pretij*: Else-where God proclaimes; *Hoe, euery one that thirsteth, come, buy wine and milke without money, and without price*, *Esa.* 55. This is a Donation,

in

in forme of sale: But, here must be a price in the hand; God will giue mercy, and not sell it; He will sell Truth, and not giue it: For what will he sell it? First, for Labour; The Heathen Poet could say, his gods sold learning for sweat; The originall word here vsed is (קְנֵה) *Compara; Get it any way*, either *labore*, or *precio*; yea *labore, vt precio.* This great foreman of Gods shop tells vs we cannot haue it, vnder. *Prou.* 2.4. We must seeke for her as siluer, and search for her, as for hid Treasures; The veine of Truth lies low, it must be digged, and delued for to the very center. If Truth could bee bought with ease and pleasure, many a lazie Christian would bid faire for it, who now resolue rather vpon want, than toile.

toile. The slothfull worldling will rather take vp a falshood for Truth, than beat his braine to discerne Truth from falshood; an error of free-cost is better than an high-rated Veritie; Labour for Truth is turn'd ouer for the taske of Church-men; no life sauours to these flegmaticke Spirits, but that of the Lillies, *Neque laborant, neque nent*; They neither labour nor spin; This dull resolution is vnworthy of a Christian, yea of a reasonable soule; and if we should take vp no other for the body, we should be fed with hunger, and cloathed with nakednesse, the earth should bee our fether-bed, and the sky our Canopy; wee should abound with want, liue sauagely, and die miserably. It

was

was the iust Canon of the Apostle, *He that labours not, let him not eat*; Certainly, he can neuer eat of the heauenly Manna of Truth, that will not stepp forth to gather it: Heare this yee delicate Courtiers, that would heare a Sermon if yee could rise out of your beds; that would lend God an houre, if yee could spare it from your pleasures; the God of heauen scornes to haue his precious Truth so basely vnderualued; if yee bid God lesse than labour for Truth, I can giue you no comfort, but that yee may goe to hell with ease.

The markets of Truth as of all other commodities varie: It is the rule of Casuists, *Iustitia pretij non consistit in indiuiduo*; The Iustice of the Price doth not pitch euer

vpon

vpon a point; Sometimes the price of Truth hath risen, it would not be bought but for danger, sometimes, not vnder losse, not vnder disgrace, not vnder imprisonment, not vnder exile, sometimes yet dearer, not vnder paine, yea sometimes it hath not gone for lesse than bloud. It did cost *Elias* danger, *Michaiah* disgrace, *Ieremie* imprisonment, the Disciples losse, *Iohn* and *Athanasius* exile, the holy Confessors paine, the holy Martyrs death; Euen the highest of these is *pretium legitimum*, if God call for it, how euer nature may taxe it as rigorous, yea such as the franke hearts of faithfull Christians haue bidden at the first word for Truth; *What doe yee weeping, and breaking my heart; For I am ready not to be*

bound only, but to die for the name of the Lord Ieſus, ſaith *S. Paul*, Act. 21. *Skin for skin, yea all that a man hath will he giue for his life*, ſaith Satan; but skin, & life, & all muſt a man giue for Truth, & not thinke it an hard penny-worth; *Neither count I my life deare vnto me that I may finiſh my courſe with ioy*, ſaith the choſen veſſell, to his Epheſians. Oh the heroicall ſpirits of our bleſſed fore-fathers, that ſtucke not to giue their deareſt heart-bloud for but ſome corollaries of ſacred Truth; whoſe burning zeale to Truth conſumed them before thoſe fires of Martyrdome, and ſent vp their pure and glorious ſoules, like *Manoahs* Angell, to heauen, in the flame. Bleſſed be God; Bleſſed be his Anointed,

Anointed, vnder whose gracious Scepter we haue inioyed dayes as much more happy than theirs, as their hearts were more feruent than ours: Wee may now buy Truth at a better hand; stake but our labour, wee carry it with thanks; I feare there want not those that would be glad to marre the market; It can be only knowne to heauen what treacheries the malice of hell may be a brewing. Had but that powder once taken, nothing had beene abated of the highest price of our predecessors; We had paid for euery dram of Truth, as many ounces of bloud, as euer it cost the frankest Martyr; should the Deuill haue beene suffered to doe his worst, we might not haue grud-

ged at this price of Truth, *Non est delicata in Deum, & secura confessio; qui in me credit, debet suum sanguinem fundere*, saith *Ierome*. Christian profession is no secure or delicate matter, he that beleeues must be no niggard of his bloud. But why thus deare? Not without good reason: Monopolies vse to enhaunce the price: Yee can buy Truth at no shop but one, *In cælo præparata est Veritas tua*, Psal. 89. 2. Thy truth is prepared in heauen. And it is a iust Rule of Law, *Quisque in rebus suis est moderator, & arbiter*: Euery man may rate his owne: Neither is this only the sole commoditie of God, but besides, deare to the owner. *Dilexisti veritatem*, Thou hast loued Truth, saith the Psal-

mist

miſt. And it is a true rule in the Caſes of Commerce, *Affectus æſtimari poteſt*, Our loue may be valued in the price. Yea, O God, thy loue to Truth cannot be valued; It is thy ſelfe, Thou that art Truth it ſelfe haſt ſaid ſo, *I am the Way, the Truth, and the Life*; wee cannot therefore know how much thou loueſt thy Truth, becauſe as thy ſelfe is infinite, ſo is thy loue to thy ſelfe: What ſhould we hunt for compariſons? If all the earth were gold, what were it? when euen very heauen it ſelfe is traſh to thee in reſpect of Truth: No maruell if thou ſet it at an high rate; It is not more precious to thee, than beneficiall to vs. It frees vs, *Ioh.* 8. 32. It renues vs, *Iam.* 1. 18. It confirmes vs, *Prov.*

12.19. It sanctifies vs, *Ioh.* 17.17. It defends vs, *Psal.* 91.4. Shortly, it doth all for vs that God doth; for God works by his Almighty word, and his *word is Truth*, *Ioh.* 17. Therefore *buy the Truth.* And if Truth be thus precious, thus beneficiall; how comes it to passe that it is neglected, contemned? Some passe by it, and doe not so much as cheapen it; Others cheapen it, but bid nothing; Others bid something, but vnder foot; Others bid well, but stake it not; Others lastly stake downe, but reuoke it. The first that passe by and cheapen it not, are carelesse vnbeleeuers; The next that cheapen it, and bid nothing, are formall Christians; The third that bid something but not enough, are

are worldly semi-Christians; The fourth that bid well and stake it not, are glorious hypocrites; The last that stake downe and revoke it, are damnable Apostats. Take all these out of the society of men; and how many customers hath God that care to buy the Truth? If Truth were some rich chattell, it would be bought; If Truth were some goodly Lordship, or the reuersion of some good Office, it would be bought; If Truth were some Benefice, or spirituall promotion (Oh times!) it would be bought; Yea, how deare are we content to pay for our filthy lusts; wee will needs purchase them (too oft) with shame, beggery, disease, damnation; Only the saving Truth of

God will not off hand. What is the reason of this? First of all; It is but bare, simple, plaine, honest, homely Truth, without welt, without guard; It will abide none but native colours, it scorneth to wooe favour with farding, and licking, and counterfaisance; it hates either bought, or borrowed beauty; and therefore, like some native face among the painted, lookes course, and rusty. There are two shops that get away all the custome from Truth, The shop of Vanitie, the shop of Error; The one sels knacks and gew-gawes, the other false wares, and adulterate; both of their commodities are so gilded, and gaudy, and glittering, that all fooles throng thither, and com-

plaine

plaine to want elbow-roome, and ſtriue who ſhall be firſt ſeru'd; whereas the ſecret worke of artleſſe, and vnpoliſht Truth can winne no eye to view it, no tongue to aske ſo much, as, *What will it coſt mee? Oh yee ſonnes of men, how long will yee loue vanitie, and ſeeke after lies?*

Secondly, though Truth in it ſelfe be alwaies excellent, yet the iſſue of it is not ſeldome diſtaſtfull; *Veritas odium*: There is one *Michaiah* whom I hate: *Am I become your enemie, becauſe I tell you the truth?* And this is the cauſe that Frier *Menot* alledges, why Truth in his Time was ſo vnwelcome to the Court. But if Truth be the mother of Hatred, ſhee is the daughter of Time, and

Truth

Truth hath learn't this of Time, to deuoure her owne brood; So that, in Time, Truth ſhall conſume hatred; and at the laſt, a galling Truth ſhall haue more thanks, than a ſmoothing ſupparistration. In the meane time, *Veritas nihil erubeſcit præterquam abſcondi*; Truth bluſheth at nothing but ſecrecie, as *Tertullian*.

How euer then fond, or falſe hearts value the Truth, let vs, that ſhould be wiſe Chriſtians, eſteeme it as the pearle hid in the field, which the man ſold all that euer he had to purchaſe. Would it not ſet any heart on fire with an holy anger, to ſee what the enemies of Truth bid, and giue for falſhood, for faction? Their libertie, their country, the life of their Soue-

Soueraigne, the eternall state of their soules hath not seemed too deare to cast away vpon an ill bargaine of mis-religion; and shall not wee bid so much as our zealous well-wishes, our effectuall indeuours, our carefull obseruances for the vndoubted Truth of our Maker and Redeemer? What shall I say to the miserable and stupid carelesnesse of these thriftlesse and godlesse times; wherein euery thing is apprised, euery thing is bought, saue that which is most precious, most beneficiall, Truth. Yee great ones are made for precedents to the inferior world; your example is able to bring either good or euill into fashion; For Gods sake, for your soules sake, what euer transactions ye make for

for the world, lay your plots for the blessed purchase of Truth; Oh let not your fickle honors, your vnsatisfying pleasures, your worthlesse profits, yea your momentanie liues seeme deare to you in comparison of heauenly Truth. It is no shame in other parts for great Peeres to bee Merchants; *Mercatores tui erant principes*, saith the Angell concerning *Babylon*, *Reuel.* 18. *Thy Merchants were the Princes of the earth*; And why should not yee great ones bee the Merchants of Truth? *Blessed bee the God of Truth, yee are so.* It is no proud word to say, That no Court vnder heauen hath so rich a stocke of Truth, as this of *Great Britaine*; yet let mee tell you, the very Angels knew not so much, but

but they desired to know more, *Ephes.* 3. 10. And if yee had already that vespertine knowledge of the Saints, which yee shall once haue in heauen, yet know that this bargaine stands not more in the iudgement, than in the affections: What euer our speculations may be, if our hearts be not set vpon Truth, we may be Brokers, wee are not Merchants; Brokers for others, not Merchants for our selues. As our Sauiour then, when hee bids vs sell all, forsake all, holds it done, when in preparation of minde wee are ready to abdicate all for his name, though we doe it not; so doth God hold vs to buy Truth, when wee bestow our best thoughts, our dearest well-wishes vpon it, though

we haue it alreadie. Oh stirre vp your languishing zeale, yee noble Courtiers, rouze vp your drouping loue to diuine Truth; Giue your hearts to it, yee cannot but giue all for it; And if yee doe not finde the sweet gaine of this bargaine, in this lower Region of error, and confusion, yee shall once finde it in those eternall, and empireall habitations of Truth, where the God of Truth shall make vp the Truth of his promises, with the euerlasting truth of his glorious performances; where Mercy and Truth shall so meet, and embrace one another, that both of them shall embrace the faithfull soule, for euer and euer.

This for the Bargaine of Truth; The forbidden sale followeth;

sell

sell it not. Commonly what wee buy, we may sell. *Alexander*, not the Great, but the Good, sold Miters, Keyes, Altars; the verse giues the reason; *Emerat ille prius*, Hee bought them. So Saint *Austen* of *Simon Magus*, *Volebat emere spiritum Sanctum, quia vendere volebat spiritum Sanctum*; Hee would buy the Holy Ghost, because he meant to sell it. Giue me a man that buyes a Seat of Iudicature; I dare not trust him for not selling of Iustice; he that sits in the chaire of Symonie, will not giue Orders; will not sticke to sell soules. Some things we may buy to sell, as *Ioseph* did the *Egyptian* corne; some things we must sell, if we buy, as an *Israelites* Inheritance, *Levit.* 25. But here we are charged to buy what

it

it is a sinne to sell; *Buy the Truth, and sell it not*; There is many a good thing ill sold; *Esau* sels his birth-right for pottage; *Hamun* and *Shechem* sell their Country for loue; *Dalilah* sels her louer for a bribe; The Patriarchs sell their Brother for twentie siluer rings; *Haman* sels the *Iewes* for nought. The *Gentiles* sell the Iewish girles for wine, *Ioel* 3. 3. *Israel* sels the righteous for siluer, and the poore for shooes, *Amos* 2. 6. Their Iudges sell sinnes or innocence for rewards, *Esa.* 5. 23. *Ahab* sels himselfe to wickednesse; *Iudas* sels his master; *Demas* sels the Truth; All these make an ill market; And in all it is a sure rule, the better the commoditie is, the more pernicious is the sale. The indefiniteneſſe of the

charge

charge implies a generalitie. Buy it at any price; At no price sell it. It is the fauour of God that it may be bought for any rate; It is the Iustice of God, that vpon any rate it should not bee sold: As buying and selling are opposites in relation; So that for which we must not sell Truth is opposite to that for which we may buy it. Wee must buy it with labour, therefore wee may not sell it for ease; If need be wee must buy it with losse, therefore we may not sell it for gaine; we must buy it with disgrace, we may not sell it for honour; wee must buy it with exile or imprisonment; we may not sell it for libertie; we must buy it with paine, we may not sell it for pleasure; We must buy it with death, we may

not sell it for life; Not for any, not for all of these may we sell Truth; this were *damnosa mercatio*, as *Chrysostome*: In euery bargaine and sale there must be a proportion; now ease, gaine, honour, libertie, pleasure, life, yea worlds of all these are no way counteruaileable to Truth; *For what shall it profit a man to win the whole world, and leese his owne soule?* And hee cannot sell Truth, but his soule is lost: And if any thing in the world may seeme a due price of Truth, it is Peace. Oh sweet and deare name of Peace, the good newes of Angels, the ioy of good men! who can but affect thee, who can but magnifie thee? The God of heauen before whom I stand, from whom I speake, knowes how oft, how

deeply

deeply I haue mourned for the diuisions of his Church, how earnestly I haue set my hand on work vpon such poore thoughts of reunion, as my meanenesse could reach; But when all is done, I still found we may not offer to sell Truth for Peace. It is true that there bee some Scholasticall and immateriall Truths (the infinite subdiuisions whereof haue rather troubled than informed Christendome) which for the purchase of peace might be kept in, and returned into such safe generalities as minds not vnreasonable might rest in; but sold out they may not be; If some Truths may be contracted into a narrower roome, none may be contracted for; *Qui diuinis immutriti sunt eloquijs*, as that Father

ſaid; Thoſe that are trained vp in diuine Truths may not change a ſyllable for a world. *Tene quod habes*, Hold that thou haſt, is a good rule in all things; which if in temporalties it were well obſerued, we ſhould not haue ſo many gallants ſquander away their inheritances to liue Cameleon-like vpon the ayre of fauour; But how euer this be too wel obſerued in theſe earthly things by frugall hands, which take as if they were quicke, hold as if they were dead, yet in ſpirituall graces it can neuer be obſerued enough; Wee get Truth, we buy it as *Iacob* did his birth-right, to keepe, to inioy, not to ſell againe: If therefore the world, if Satan ſhall offer to greaſe vs in the fiſt for Truth, let vs anſwer him as *Simon Peter*

Peter did *Simon* the Sorcerer, *Thy money periſh with thee, becauſe thou haſt thought the Truth of God may be purchaſed with money.*

What ſhall we ſay then to thoſe pedling petty-chapmen which we meet withall in euery market, that will be bartring away the Truth of God for trifles? Surely the forme of our ſpirituall market is contrarie to the ciuill; In our ciuill markets there are more buyers than ſellers; there would be but poore takings, if many did not buy of one; but in the ſpirituall, there are more Sellers of Truth, than Buyers.

Many a one ſels that hee neuer had, that he ſhould haue had, the Truth of God; Here one chops away the Truth for Feare or Ambition; There another lets it goe for

the old ſhooes of a *Gebeonitiſh* pretence of Antiquitie; Heere one parts with it for a painted, gilded hobby-horſe of an outwardly pompous magnificence of the Church; there another for the bables of childiſh ſuperſtition; One for the fancies of hope, another for the breath of a colloguing Impoſtor; Amongſt them all, *Diminutæ ſunt veritates à filijs hominum, Pſal.* 12. Truth is failed from the children of men: Yea as *Eſay* complained in his time, *Corruit in platea veritas, Eſa.* 59. 14. Truth is fallen in the ſtreets. What a ſhame it is to ſee, that in this cleere and glorious Sunne-ſhine of the Goſpell, vnder the pious gouernment of the True Defender of the Faith, there ſhould not want ſome ſoules that

that should trucke for the Truth of God, as if it were some Cheapside, or some Smithfield-Commoditie. *Commutauerunt veritatem Dei*; They haue changed the Truth of God into a lie, *Rom.* 1. 25. And all their care is, that they may be deceiued good cheap.

Whose heart cannot bleed to see so many well-rigg'd and hopefull Barkes of our young Gentry, laden with the most precious Merchandises of Nature and Grace, hall'd in euery day to these deceitfull Ports of Error, the owners partly cheated, partly robbed of Truth, despoiled of their rich fraight, and at last turn'd ouer-boord into a sea of Desperation. *Oh foolish Galatians, who hath bewitched you, that you should not obey, that yee should not hold*

fast the Truth; Where shall I lay the fault of this mis-carriage? Mee thinkes I could aske the Disciples question, *Numquid ego Domine*, Is it wee Lord? Are there of vs that preach our selues and not Christ? Are there that preach Christ, and liue him not? Woe to the world because of offences. It must needs be that offences should come, but woe to the man by whom the offence commeth: God forbid that we should be so bad that the seuen-hils should not iustifie vs; But what euer we be, the Truth is still, and euer it selfe, neither the better for our innocence, nor worse for our guilt. If men bee faultie, what hath Truth offended? Except the sacred word of the euer-liuing God can mis-guide you,

you, we haue set you right. We are but Dust and Ashes, yet, O God, giue vs thine humble vassals leaue in an awfull confidence so farre to contest with thee, the Lord of heauen and earth, as to say, *If we be deceiued, thou hast deceiued vs.* It is thou that hast spoken by vs to thy people; Let God bee True, and euery man a Lier; Whither should we goe from thee, thou hast the words of eternall life. Deare Christians, our fore-fathers transmitted to vs the intire inheritance of the glorious Gospell of Iesus Christ, repurchased by the bloud of their martyrdome; Oh let not our ill husbandry impaire it; Let not posteritie once say, they might haue bin happy, but for the vnthriftines of vs their progenitors;

Let

Let it not bee ſaid, that the coldneſſe of vs the teachers, and profeſſors of Truth hath dealt with Religion as *Reboboam* did with his ſhields, which hee found of Gold, but left of Braſſe. If Truth had no friends, we ſhould plead for it, but now that we haue before our eies ſo powerfull an *Emegwine* of Chriſtian faith, that with his very pen hath ſo laid error vpon the backe, that all the world cannot raiſe it, what a ſhame were it to be wanting to him, to Truth, to our ſelues?

But perhaps now, I know ſome of your thoughts; you would buy Truth (ye thinke) you would hold it, if yee could be ſure to know it; There are many ſlips amongſt the true coyne; Either of the mothers pleaded

pleaded the liuing childe to be hers, with equall protestations, oathes, teares. True; Yet a *Salomons* sword can diuide Truth from falshood; and there is a test, and fire that can discerne true metals from adulterate; In spight of all counterfeiting there are certaine infallible marks, to know Truth from Error; Take but a few of many; whether in the originals, in the natures, in the ends of both. In the first, Truth is diuine, Error is humane; what is grounded vpon the diuine word must needs be irrefragably true; that which vpon humane Traditions, either must, or may be erroneous. In the second, Truth is one, conforme euer to it selfe, αὐτῷ ξυμφωνοῦν, as one said; *Omne*

verum

verum omni vero consonat, All truth accords with euery Truth, as *Gerson*; and as it is pure, so peaceable; Error is full of dissonance, of cruelty: No particulars of ours dissent from the written verity of God; We teach no man to equiuocate; Our practise is not bloudy with treasons, and massacres. In the third, Truth, as it came from God, so is referd to him; neither hath any other end, than the glory of the God of Truth; Error hath euer some self-respects; either αἰσχροκέρδειαν, or εὐδοξίαν, filthy lucre or vaine-glory; profit, or pride; We doe not prancke vp nature; we ayme not, either to fill the cofers, or feed the ambition of men; Let your Wisdomes apply and inferre, and now (if yee can) shut your eyes, that

that you should not see the Truth; and, if yee care not for your soules, when yee see it, sell it: Let no false tongue perswade you there is no danger in this sale: How charitably so euer wee thinke of poore blinded soules, that liue in the forced, and inuincible darknesse of error, certainly Apostasie is deadly; How euer those speed that are robbed of Truth, you cannot sell Truth, and be saued. Haue mercy therefore on your owne soules, for their sakes, for the sake of him that bought them, with the deare ransome of his precious bloud; And as God hath blessed you with the inualuable treasure of Truth, so hoard it vp in your hearts, and menage it in your liues; Oh let vs be *Gens iusta custodiens veritatē*, Es. 26.

A iust nation keeping fast the Truth; So whiles yee keepe the Truth, the Truth shall keepe you, both in Life, in Death, in Iudgement; In life vnto death, in death and iudgement vnto the consummation of that endlesse and incomprehensible glory which the God of Truth hath prepared for them that ouercome.

To the happy possession whereof he that hath ordained, in his good time as mercifully bring vs; and that for the sake of the Sonne of his Loue, IESVS CHRIST the Righteous; To whom with thee O Father, & thy blessed Spirit, one infinite God, be giuen all praise, honour, and glory, now and for euer.

Amen.